THE LATTER-DAY SAINTS'

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"*Where there is no vision, the people perish.*"—PROVERBS 29: 18.

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REPENTANCE.

BY ELDER CLAUDE T. BARNES, LATE OF THE LONDON CONFERENCE.

"THIS is to be wretched, indeed, to be guilty without repentance."

To repent is to regard sin from a different point of view. Once it was made light of, carelessly tampered with, rashly approached, weakly submitted to, or passionately fostered. Now sin is seen as God sees it; viewed seriously, deeply bewailed, judged of gravely, anxiously guarded against, avoided, dreaded, shrunk from, abhorred. To repent is to regard God differently. Once He was trifled with, abandoned afar off, disliked as an intruder; His Gospel, His authorized servants, His gifts and blessings regarded with contemptuous derision; His right as divine Creator, forgotten. Now God is seen as He is; esteemed as the Giver of life, and loved as the Author of salvation.

Genuine, complete repentance—that which longs for God's forgiveness—is naturally constituted of three elements of conduct or observance, namely: (1) Confession. (2) Forgiveness. (3) Active trust in God.

(1) The sincerity of repentance is largely determined by the penitent's acknowledgment or concealment of his sins. A mere intimation of the abstract fact, "I am an evil-doer," conveys with it little, if any, exposure; and seldom, indeed, incurs righteous censure from God's true followers. One must not only feel the twinges of conscience, but this compunction must become a contrition, a heart-broken sorrow for sin. Before all of our immediate acquaintances must the mask be taken down, disclosing our transgressions to their

tender eyes, and we must with undeserving thankfulness receive their sympathetic forbearance and loving pardon. They will not chide us, but, if we own ourselves in the wrong, they will, perhaps, with surprising lenity, accept our sorrow and forgive. Never does sweet altruism find such use, never is love so noble and inspiring as when we forgive. Mankind is so prone to condone and to make allowances, that the commendable habit is sometimes wilfully abused.

The avowal of our guilt largely evinces the candor of our remorse, and determines whether or not our repentance is a mere sinister regret. Oh, how often have we mourned over the late discovered consequences of some folly or transgression, bitterly accusing ourselves of actions that entail suffering for us! How we have lashed ourselves for our rashness, till we persuaded our willing souls that we were even contrite for our sin! And yet, how wide the difference between impenitent regret and whole-souled, sterling repentance! How crucial and anxious the questions for each one of us, which of the two is ours? Is our sorrow from God and toward God; or is it that unspiritual, selfish, heart-burning—the sorrow of the world that "worketh death"? It is only faith, not mundane vexation, which purely repents. Who shall appreciate the fidelity of promises made before baptism? Who, save One, shall discriminate between the reality and the unreality of the repentances of shipwrecks, of battlefields, or of lingering illness? Dear reader, let ours be the repentance of a calm but earnest faith, not the repentance of a sudden terror or a fearful anticipation of the penetrating eye of God's day of judgment. Let us be genuine, demonstrating the sincerity of our penitence by giving forth from a conscience-stricken heart a humble confession of our sins.

(2) The second essential manifestation of repentance and prerequisite to baptism, is the goodly spirit of lenity and forgiveness. It is a feeling that is warm with love, impressive by its sufferance, earnest by its sacrifice, penetrating by its profound and noble example. A blind boy once said that "forgiveness is like the sweet odour which flowers breathe when they are trampled upon." Perhaps the tender petal loves the rude foot that called forth the aromatic fragrance that makes its little world so sweet smelling and heavenly; so, too, there is a manner of forgiving, so divine that one is ready to embrace the offender for having opened the redolent fountain of one's heart. Can we expect condonation from the Father, aye, more, can we feel worthy of the greater expiation and remission of sins, if we are unmerciful and vindictive towards those who have "trespassed against us"? Can we be unsparing and vengeful towards those in fault, and, at the same time, anticipate that God will be compassionate and forgiving toward us? I remember when a child seeing a big man about to thrash another, equally strong, who was the offender. Suddenly one man said, quietly, "True, Jack, I *am* in the wrong; will you take my hand?" He did; and though I saw tears in the men's eyes, I stood wondering why the crowd slinked away so quickly without yelling or making any noise. Being ever conscious of our weak folly, if we are to be worthy and exemplary penitents, we must look with gentleness and forbearance upon those who may wrong us; and above all we must learn to forgive.

"How good we feel when we forgive
Another, who has done some wrong!
It thrills us like the cadences
Of some joy laden, lifting song.
We feel the true nobility
Of gentleness, of how to live;
We mark his thankfulness with pride
When we forgive.

"To know that we may rise above
The pettiness of rage and hate,
And wipe away all trace of hurt,
Is something fine, and something great—
To let our deep resentment flow
Like heedless water through a sieve—
It makes the better men of us
When we forgive.

"To clasp hands with the erring one
And vow that what is past is past,
Will coax the sun of gladness out
Where now the sky is overcast.
Ah! life is happy after all,
And more than worth the while to live,
We always realize our good
When we forgive."

(3) The third requisite expression of a genuine repentance, an indispensable condition in obtaining a remission of our sins, is that we have a compliant confidence in the Gospel of Christ and an obedient faith in the Father. There is but one scheme of salvation, but one Father, one Son, and but one course of procedure that will rescue man from the doom of eternal regret, prostration, and despair. Trust in the atonement of Christ is the condition whereby mankind may be saved; hence the repentance of faith should exhibit a genuine devotion to the Father, coupled with an unhesitating compliance with His commands. True contrition always results in three things; namely, a disposition to be submissive to the Father, a desire to be enlightened, and a resolution to reform. In certain periods of history, ascetics have proceeded to maltreat their bodies by austere and cruel punishments, and have called these odious inflictions, laudable manifestations of remorse. Not so! such puritanical cruelty is in reality irrepentance, and springs from inhuman, vicious, callousness—nothing more! God does not want such inhumanity, as it is hardening on the mind; but, rather, He prescribes this sacrifice, a resolution proceeding from the sweet softness of a humbled, repentant, and broken heart. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Ps. li: 17.

The first four beatitudes may be taken as an admirable description of elements in a genuine repentance; but reason leads us to conclude that the purest penitence has in it elements of contrition, confession, forgiveness, enlightenment, longing for remission, and, finally, trust in God.

Repentance is essential to salvation, for Matthew said: "We know that all men must repent and believe on the name of Jesus Christ. . . . or they cannot be saved in the kingdom of God."

During this earthly probation is the proper time to repent; but, as millions of people—ancients, Chinese, Indians, Islanders, etc., die without hearing the Gospel of Jesus Christ, there will be a chance for them to accept Him, and repent, in that school of paradise beyond the veil.

Procrastination finally produces a hardness of heart. Tarrying when in sight of the temple of truth, lingering a little while longer to taste the sugar-coated bitterness of sin, deferring the day of our redemption, waiving the loving solicitations of God's servants—in short, dallying with our Father in heaven will result in such obduracy that repentance will be well nigh impossible. For others there is a future chance; but for you and me who have heard the Gospel's message and understand it, if we do not repent while this life lasts there is likely to follow an eternity of regret for lost opportunity. To the very end, the repentance of faith must be new every morning, and the aspect and attitude of the believing, be also to the last hour of life, the aspect and attitude of the penitent.

Let you and me earnestly foster in ourselves this divine gift. Even faith may become over confident, may fall back, little by little, into a self-reliance, a levity and presumption most unbelieving, most unchristian, most displeasing to God. Let it not be so with us. Let us sink low that we may rise high. Let us humble ourselves day by day, under the mighty hand of God, that He, not we, may exalt—and that, not all at once, but in due time. Such self-abasement will be the measure of our growth in the Gospel and knowledge of Christ. By faith our eyes were opened, and we saw in the distance the elysian mansion of revealed Truth. By repentance we have strolled through the comforting and fragrant woods of Hope. Come! we are at the door! How may we enter?

THOUGHT THE "MORMONS" HAD HIS BROTHER.

THE following is taken from the *Logan Journal*, of Utah, and illustrates the absurdity of the stories told of the Latter-day Saints:

Mr. Karl W. Miller, whose home is near Altoona, Pennsylvania, was in Logan recently on a visit to Mrs. P. C. Peterson, whom he knew as a friend in Denmark over twenty years ago. Mr. Miller's visit here was but incidental to his long journey from his Pennsylvania home to rescue his brother from the clutches of "those terrible 'Mormons.'" His story illustrates very nicely the ignorance of people outside of Utah as to the "Mormons" and "Mormonism."

In talking with the *Journal* man Mr. Miller could hardly restrain his mirth long enough to give the story in detail.

"It's so ridiculous, when I come to think of my impressions now as compared with those I held a few weeks ago," said he, "that I can't help laughing.

"Three weeks ago I had in my mind's eye the picture of a 'Mormon'—a repulsive creature, base, brutal, and vengeful, a fanatic in whose heart murder dwelt at all times, and in whose eyes the glare of his evil passions flamed, and now I find him to be just an ordinary human being, possessing the same

general characteristics, the same ambitions, the same ideas upon all things except religion that I possess."

Pressed for his story, Mr. Miller continued:

"My youngest brother, Frank H. Miller, left home about a year ago, as a result of a quarrel he had with father, and we didn't hear from him for over two months. Then a letter came from Cheyenne, stating that he was well, and was seeing a good deal of country. We wrote, urging him to return, but he refused to do so at that time. He wandered about Wyoming and Nebraska until last October, when we received a letter dated at Laramie, stating that he was going further west; probably to California, but anyhow as far as Utah, as he wanted to see the 'Mormons.'

"My people are all religiously inclined, and consequently had heard much and read still more of the 'Mormons.' Neither rumor nor written report of them had been favorable, and we shuddered when we thought of them as the child does when he thinks of the bogie man, the ogre, and the hobgoblin.

"So, when Frank wrote home that he was headed for 'Mormondom,' there was consternation in the family, and predictions as to the fate of the poor boy were plentiful. We tried to reach him by telegraph, but failed, and then came a long wait for news of him.

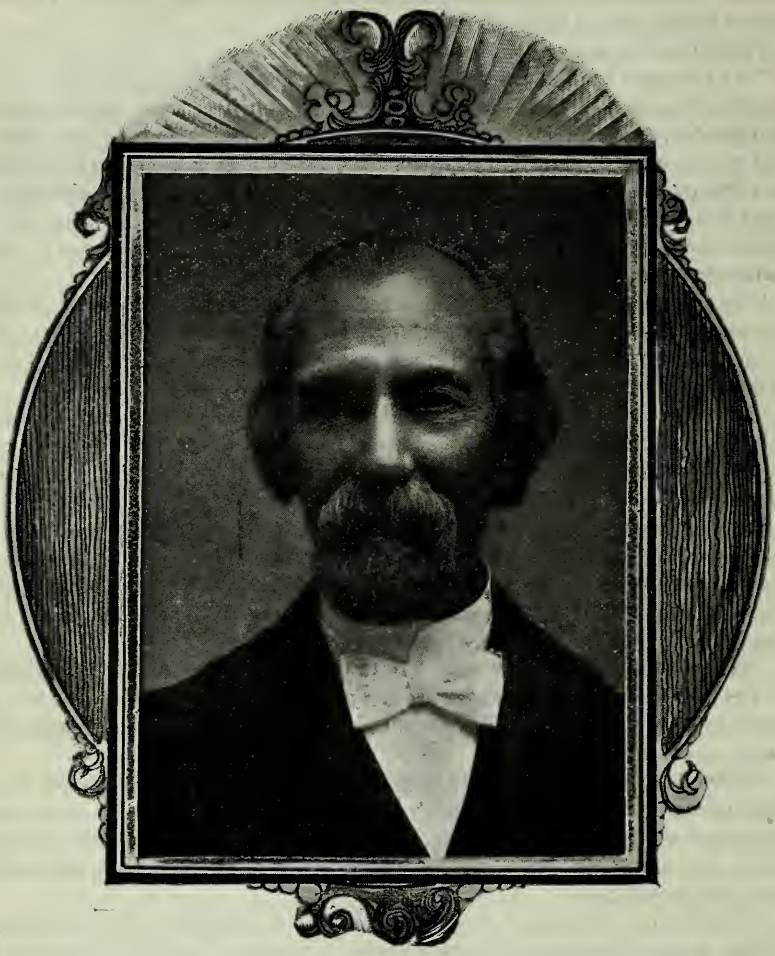
"October and November passed, and when Christmas drew near and not a line came from him, there was not one among us but mourned him as dead—a victim of 'Mormon' vengeance. Gathered at the parental fireside on Christmas we talked of him, and finally it was agreed that I should go to Utah, and if possible discover what had become of him.

"I started the next day for Salt Lake City, and reaching there, proceeded to feel my way very cautiously. I suppose I startled the cabdriver when I asked in a very low voice to be driven to a 'Gentile hotel,' where I registered under an assumed name.

"It took me twenty-four good long hours to convince myself that I had sized things up wrongly, and that I was still in America. When I asked the proprietor of the hotel whether it was safe for a strange Gentile to venture about the city alone very much, he simply roared, and then took me aside and enlightened me.

"Well, to cut it short, I found my brother last week out in Tonopah, whither he had been drawn by some mining excitement, and he has promised to go home with me. But my eyes have certainly been opened regarding the 'Mormons;'" and Mr. Miller chuckled merrily as he left the reporter.

"In the Way of His Father."—Should we wish our children to do as we do? is a question that may help us to decide for the right. A "trifling" departure from the best does not seem so trifling when we think of our children following that example. It is said of one of the kings of Israel that "he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother." What a terrible record! If you knew that your boy was to walk in the way of his father, or in the way of his mother, during the next twenty-four hours, would you do some things differently? How do you know that he is not? He is fearfully—or blessedly—likely to.



APOSTLE GEORGE TEASDALE.

Apostle George Teasdale was born in London, December 8, 1831. In his boyhood and youth he attended the public schools and the London University. He was twenty years of age before he heard of the Church of Jesus Christ of Latter day Saints, which information came to him through a tract issued by the Tract Society of the Church of England. Shortly after this, a Latter-day Saint came to work where he was engaged in the upholstering business, and from the discussions engaged in, and the testimony which this humble man bore, the young man was led to investigate the principles of the Gospel.

He was soon convinced of its truth, and, in spite of the many discourage-

ments of friends, he was baptized August 11th, 1852. He was soon ordained a Priest, and then an Elder, and spent much of his time in preaching and giving lectures on religious subjects. In 1853 he married, and his wife was a true helpmate to him until her death in 1874.

Elder Teasdale's zeal in spreading the truth led to his selection as president of the Somerstown branch of the London conference. In 1857 he was called to give his whole time to the ministry. He sold his possessions, and, making his wife as comfortable as possible, he entered upon his new duties as president of the Cambridge conference. The following year he presided over three conferences—the Wiltshire, the Landsend, and the South. In 1859 he was given charge of the Scottish mission. He was released in 1861, and he then emigrated to Utah. Crossing the plains in one of the companies traveling westward, he arrived in Salt Lake Valley, September 27th, 1861.

From that time he, in connection with his brethren, had many and varied experiences. He taught school, then had charge of President Young's merchandise store, and later had charge of the Tithing office. In 1868 he was called on a mission to England, landing in Liverpool September 9th, of that year. He was appointed to labor in the MILLENNIAL STAR office. The next year he was called to assist in the emigration business in New York, so he crossed the ocean and finished his mission there.

He filled a mission to the Southern States in 1875-6. On his return home, he found employment in Z.C.M.I., but soon after he was called to preside over the Juab Stake of Zion, so he moved to the city of Nephi, where he took an active part in many public enterprises.

He was called by revelation to the Apostleship in 1882, and was ordained under the hands of President John Taylor, October 13th, of that year. From that period his whole time has been spent in the ministry, traveling extensively in America and Europe. In 1886 he came to Great Britain, and the next year he succeeded President Daniel H. Wells as president of the European mission, which position he held until the year 1890. Two of the tracts used by the Elders in presenting the Gospel to the people of Great Britain were written by Apostle Teasdale, namely, "Glad Tidings of Great Joy" and "The Restoration of the Everlasting Gospel."

Elder Hugh J. Cannon writes of the character of Apostle Teasdale as follows: "One of the most striking characteristics of Apostle Teasdale is that he is always the same. Whenever you meet him he has the same genial, quiet way which makes friends of all with whom he comes in contact. And one of the first impressions made on new acquaintances is that he is a man of God. His life has been so taken up with his spiritual duties that he takes more delight in conversing on this subject than on any other. 'Out of the abundance of the heart the mouth speaketh,' is well illustrated in the case of Apostle Teasdale. His heart is full of the Gospel, and of a love for his fellowmen, and knowing so well how the principles of truth have benefited him, and that mankind can not do without them and make a success of this life, he takes delight in bringing these principles to their attention. On every question which comes before him for consideration, his first desire is to find out what the will of the Lord is on the subject, and few men are more tenacious than he in doing what he understands the will of the Lord to be."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 16, 1905.

EDITORIAL.

THE EQUALITY OF "MORMONISM."

"A CURATE associated with All Saints' church, Sheffield, the other day took pity on two little girls, who were vainly striving to push a barrow full of coals up a steep hill. He undertook the task, and successfully conveyed the coals to their destination. In the same district a Congregational minister is engaged in opening up some drains in connection with his chapel."

Why should the foregoing paragraph, which is clipped from a London newspaper, be considered of enough importance to make a news item, and that under the large headline, "MUSCULAR CHRISTIANITY"? The simple fact that one preacher of the Gospel pushed a barrow of coals up a hill, and another is actively engaged in opening up some drains, are incidents, it seems, so new that they need special mention.

To one who looks at religion from the view-point of a Latter-day Saint, such a condition is strange indeed; but it is a clear index to the present Christian misconceptions of religion. For centuries past religion has been looked upon by many as something apart from the common affairs of daily life. When the pure and simple Gospel truths which were taught in the primitive Church were changed to the vain philosophies of men, the corrupted religions which remained, withdrew from the hearts and lives of humble people to be the charge of a special class of men, and this condition prevails to this day.

The ministry of the world is a vocation in life, a profession that men choose whereby to make a living, even as one chooses the law, or another medicine, or a third the army. Men devote years of study and training to fit them for the ministry the same as they do for a business or a profession. The minister is even more specialized than the doctor or the lawyer. Some clergymen adopt a dress peculiar to themselves, and even their facial expression and manner of speech differ from that of their fellowmen.

In contradistinction to all this, "Mormonism," or in other words, the Gospel of Jesus Christ, teaches that all who take upon themselves the name of Christ, and through obedience to the law of the Gospel receive the baptism of the Spirit, become as one body, and equal in all respects before God. They become one in heart and mind, and united in purpose and action. The Gospel saves one exactly as it saves another. "The glory of God is intelligence," and the Church is a united organization for the purpose of helping

men to free themselves from sin, and attain to that intelligence which will bring them nearer to the great Ideal.

Thus we find the Church organized to the end that the uplifting powers of God may be applied to the whole body. Growth comes through work. Responsibility develops and strengthens the character. If one man only of a hundred does the studying, the thinking, the expounding, that one man receives the benefits tenfold over his fellows who simply listen. If responsibility is laid upon one, then one grows strong, but if it is distributed, then the whole receives of the strength.

Examine, then, the wonderful organization of the Church, and see how responsibility and work are distributed throughout the entire body, until the weakest or last member has duties that will tax his energies to perform properly. Prophets, Apostles, Presidents, Bishops, Seventies, Elders, Teachers, Deacons, Sunday schools, Mutual Improvement associations, Relief societies, Religion classes, are "helps and governments" in the Church, and one cannot say to the other, "I have no need of thee."

Missionaries to preach the Gospel among the nations are called from every vocation in life. The merchant sells his business, the farmer rents out his land, the teacher gives up his school, the banker leaves his affairs in trusted hands, the blacksmith closes up his shop. They all receive the same commission, the same blessing. In the missionary field some are appointed to preside over and supervise the work of others. The banker, who at home takes his horses to the blacksmith to be shod, may now come to him for direction and advice. The clerk in the shop may now preside over the merchant, who gives willing and loving obedience to his superior officer. There is no sense of humiliation in this, because they understand that all have the same Priesthood, and that appointments in that Priesthood are but callings to a special work, and that one line of work is as honorable as another. God looks on the integrity of the heart, not at the office a man holds, and rewards each according to his works.

We do not mean to say that there does or can exist a dead uniformity in all things among the members of the Church of Christ. Differences do and will exist. There is infinite variety in all God's works. Talents differ, and until the perfect law is obeyed, some men will be rich in this world's goods, while others will be poor; but the matter of worldly wealth cannot be the standard by which to measure equality. The poor man may be enjoying life to the extent of his capacity. The rich man may be devoid of greed or selfishness, and be as humble, as honest, and as upright as the poorest. The Gospel teaches that the vital consideration is not in this seeming inequality, but that each man will feel for his brother—that one man will not allow another to be unhappy, or to suffer, if it can be helped by any earthly aid that can be given. Again, the Gospel measures the character of men; and herein there must also be differences. Some by their lives of holiness grow in spiritual strength more than others, but all are given equal opportunity for advancement.

Persons who have been taught in the ways of the world, but who have joined the Church and gathered with the main body of the Saints, have been known to be shocked on seeing an apostle of the Church dressed in the garb of a farmer and doing "menial" labor about the house. The sight, no doubt,

conflicted with preconceived notions of what an apostle should look like. They were somewhat disappointed when they saw that an apostle need not walk with slow and steady steps, with his hands folded on his breast and his eyes turned upwards to the sky, but that he is a man like unto themselves; yet if these astonished people had but thought a moment they would have known that Peter with his nets and Paul with his tents were men like unto their fellow-laborers.

The founders of the Church and the pioneers of the Great West were men of various callings. Workers with their hands they were and toilers in fields and mountains, yet they were also spiritual leaders and could preach the word of God as well as plant and harvest for their material sustenance. This same spirit of equality permeates the Church, and must continue therein, working as a leaven until we attain to that perfection which is the destiny of the Church, when all shall be equal in earthly things as well as in heavenly things; then will the Lord come to His people and reign with them as their King and Lord.

N. A.

"When sincere religious devotion has died out, men are very prone to introduce some artificial means of drawing people to the churches. This is apparent on every hand."

The foregoing was found written on a slip of paper in a corner of the editor's desk. When or by whom it was written is not known, but the truth of the expression is especially applicable to the religious conditions of our times.

A gentleman writing to a minister of the Gospel wants to know if he, in the light of modern scholarship, still holds to the belief in prophecy. This is the reply as stated in a church paper:

"Yes, of course I do. I can do nothing else, with the Old and New Testaments in my possession. At the same time, I am glad to believe, and to teach, that the ancient Hebrew prophets were forthtellers, as well as foretellers. They were brave men who told forth the will of God to the age in which they lived, and sometimes they had to do this amid abuse, scorn, and persecution."

Very true, brother, as the life of Joseph Smith, the great prophet of our day, forcibly demonstrates.

Release.—Elder Heber I. Burningham of the Bristol conference was honorably released and returned home March 15th, 1905.

Departures.—The following missionaries sailed per s.s. *Canadian* for Boston, from Liverpool, March 11th, 1905: Nels Nelson, Alma E. Rasmussen, Alma A. Burgener, Conrad Alder, and Emil G. Kohler. With the Elders was a company of thirty-eight emigrating Saints. Elder Nelsen was in charge.

On Wednesday, March 15th, a company sailed from Liverpool to New York, per s.s. *Baltic*. This sailing was necessary owing to the inability of the Leyland Line to furnish the required number of berths on the *Canadian*. The Elders were, Hugh J. Cannon, late president of the Swiss and German

mission, Quayle Cannon, William H. Stevens, Serge Ballif Campbell, Kenneth A. Crismon, Walter C. Watson, John A. Leishman, William H. Howard, Samuel S. Downs, Edwin A. Bingham, George E. Wilkins, Christian F. E. Weenig, Heber I. Burningham. With this company were fifteen emigrating Saints. Elder Edwin A. Bingham was in charge.

FROM THE MISSION FIELD.

District Meetings in Scotland.—President Stewart Eccles reports two successful district meetings in the Scottish conference, one at Burnbank, and the other at Aberdeen. Considerable interest was manifested in both meetings, and the Elders feel very much encouraged over the prospects.

An Entertainment at Burnley.—Elders Condie and Wagstaff report a very successful entertainment held in Burnley, March 4th, 1905. The Saints of the branch with their friends joined in spending a very pleasant evening. There is a splendid feeling in this branch, and the prospect for additional Church members is bright.

Honor to President Fjeldsted.—On Monday, February 20th, 1905, President Christian D. Fjeldsted, of the Scandinavian mission, reached the 76th anniversary of his birth. On that day a party was given in his honor at the temporary home of Brother and Sister Thor Neilsen, at Copenhagen. After partaking of an excellent supper prepared by Sister Neilsen, the evening was spent in music, songs, etc. At the close, the honored guest was wished many happy returns of the day.

Farewell Party to President Wilkins.—Elder Vincent F. Wootton writes from Sunderland: "On Wednesday evening, March 8th, a farewell party was given President George E. Wilkins of the Newcastle conference, by the Elders, Saints, and friends of the Sunderland branch in their hall. There were about seventy-five Saints and friends present. An excellent program was rendered, and refreshments were served by the sisters. All joined in wishing President Wilkins a safe journey home."

Baptisms at Barnsley.—President John W. Gailey sends the following from Sheffield: "On Sunday, March 5th, 1905, a baptismal service was held in the Barnsley branch of the Sheffield conference, at which eight persons were added to the Church. At 2 p.m. the Saints and friends met at the public baths and attended a short service, in which the object of baptism and the first principles of the Gospel were briefly explained. Our friends seemed to be much impressed, both by the remarks made and the ordinance performed, which was administered by Elder Daniel P. Stewart."

At a "P.S.A." Meeting in Boston.—Elder David A. Taylor, writing from Boston, England, under date of February 7th, 1905, says:

"Elder E. L. Ford and myself are located here and are given a hearing by a goodly number of people who seem intensely interested in our mission among

them. Our evenings are almost entirely taken up in response to urgent calls for explanation on Gospel principles as advocated by the Latter-day Saints.

"On Sunday, February 19th, 1905, at the request of the Pleasant Sunday Afternoon people, we responded to the subject of 'Life in the Rocky Mountains,' under which heading we were privileged to relate in brief early experiences of the 'Mormon' people, and to tell of Brigham Young as a colonizer, Utah's development and home life, also the varied industries as a proof of rapid advancement.

"We were received royally, and a desire for a future hearing of our religious views from the platform was announced by the president of the association. The audience on the occasion mentioned numbered nearly five hundred people of both sexes.

"The *Boston Independent* in an account of the meeting says: 'Mr. Taylor, of Salt Lake City, a "Mormon" gentleman, gave a graphic account of "Life in the Rocky Mountains." The speaker dealt with his subject in a most interesting manner, and was very heartily applauded.'"

A Testimony of a Friend.—Miss A. M. Stevens from Southsea, Portsmouth, sends the following to the editor:

"I read your bright little weekly paper, the STAR, and being interested in much that it contains, I feel I should like to give you and your readers a few of my impressions concerning the 'Mormon' people.

"I am not a 'Mormon' and my knowledge of this people was about the same as many others, limited only to hearsay and newspaper reports; but I have lately been brought into daily contact with some who are Latter-day Saints. When they first came to stay in the house where I have lodged for many years, the thought crossed my mind, Surely the Lord hath done this? and I realized that they might have been sent with a special message to me. I therefore resolved I would not condemn them unheard, and I prayed that my heart might be tempered with the dew of heaven, that I might be able first to discern and then to 'receive with meekness the engrafted word.'

"I have been able to study their character, and I admire their bright Christian spirit, their sunny dispositions, kindness of heart, their ever readiness to speak words of wisdom, and to make crooked paths straight; but perhaps above all, credit should be given them for their self-sacrifice in leaving happy homes to sojourn in a strange land, where they know their name is a byword amongst men. They are prepared for all the insults they receive, and lead lives that many of my acquaintances in this world of excitement and amusement would think monotonous and dull in the extreme.

"I cannot help feeling that my life has been far happier and fuller since gaining the friendship of the 'Mormons,' and I thank God that many things which to me were as darkness, are now made light, and that through their instrumentality I have been brought to recognise my need for baptism. I should like to mention that I take every opportunity of talking to my friends of the good example which they set before us, and I have often wished from the bottom of my heart: Oh that more of my countrymen were 'Mormons'! I shall ever bless the day that they were brought to the house wherein I dwell.

An Elder Speaks at a Unitarian Class Meeting.—Elder David W. James, writing from Chatham, Kent, under date of March 6, 1905, tells of an interesting meeting in that city:

"Elder George Naylor recently met a Unitarian minister, the Rev. J. T. Davis, while tracting, and had a long conversation with him, in which he said he would like very much to have Elder Naylor speak to his congregation. A few days later Elder Naylor received a card from Mr. Davis inviting him to speak to a religious class which was held in the vestry of the church every Tuesday, and that he would be pleased if he would give them a talk on our religion on Tuesday, January 31, 1905.

"We were received very kindly by Mr. Davis and the members present. After a short talk as to who we were and a little comment upon our people, Mr. Davis turned the meeting over to Elder Naylor. After thanking Mr. Davis and all present for this kindness, he spoke for the greater part of two hours upon the Gospel. Pre-existence and the degrees of glory were explained. He referred to the passages in I Cor. xv, and also read the seventy-sixth section in the Doctrine and Covenants to show how much more God has given on this subject to His servants in this age. As this section is very long, Elder Naylor said he regretted that time would not permit him to read the whole section, but that he would read a part. Here two or three voices were heard at once, saying, 'Read it,' and all expressed a desire that he read it all, so he did. In concluding he bore a strong testimony to the truthfulness of the Gospel and the mission of Joseph Smith.

"After he had finished, Mr. Davis arose and asked if there were any questions that anyone would care to ask. There were none, as all seemed satisfied. Mr. Davis then spoke for a few minutes. He said he agreed with nearly everything that had been advanced. 'Now that you have heard for yourselves the teachings and principles of these people,' he said, 'I want you all to make a promise with me that hereafter you will not allow yourselves or anyone else in your presence to speak disrespectfully of these people again.' He asked for a show of hands of those who would make this promise, and all present raised their hands. After the meeting we had several interesting conversations, and all shook hands with us and expressed themselves as having enjoyed the evening very much."

The Gifts of the Gospel at Wisbech.—Elders John F. Anderson and H. W. Vincent send the following from Wisbech:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii: 7-8.

"Probably a few of the events that have happened in the last seven months, particularly in the family of Mr. Reader, one of our investigators, would be of interest. For some time past Mr. Reader has been wondering in his own mind whether or not the Church of Jesus Christ of Latter-day Saints is the true Church, and if baptism is really essential to salvation, making the question a matter of prayer. One Sunday he and his family, also his mother, went to chapel. All during the service he was thinking about the 'Mormons,'

and of baptism for the remission of sins. At the close of the service, while coming out, he noticed a small piece of paper on the floor. He was impressed to pick it up, but thinking it of no use, he passed it by. Still the feeling did not leave him. His mother, on seeing the paper, asked him to pick it up, and on doing so he found the contents to read as follows: 'Repent and be baptized in the name of Jesus Christ for the remission of sins.' He considered this an answer to his prayer in that regard. Some few weeks after, on questioning us he learned that the blessings of the Gospel of Christ were enjoyed by our people the same as in former days. His infant daughter was taken ill. They had the doctor, but it seemed of no avail. The father of the child hardly knew whether to come to our lodgings after us or not. Just before leaving his home he went upstairs and asked the Lord that if it were His will for the Elders to administer to his child, he might be led to meet us on the street. It was not our usual custom to take walks at this time of the day, it being about 6 o'clock p.m., but this evening we decided to go out for awhile. Before we had walked five minutes the first man of our acquaintances that we met was Mr. Reader. He asked us if we would come down and administer to his child. When we arrived there, the child looked bad and very delicate. After the administration and a chat on the Gospel we left. Upon seeing the father a few days after he said the child slept better that night than it ever had before. He then narrated the foregoing circumstance to us. Since then the child has had no serious illness. This instance is but one of many in which the blessings of the Lord has been made manifest in the healing of the sick in answer to our prayers."

CHANGE IN SAILINGS.

THE *Cestrian* and *Canadian* of the Leyland Line for April 1st and 22nd respectively, are cancelled, and the following are the proposed sailings on the White Star Line to Boston:

Arabic	...	...	...	...	...	April 14, 1905.
Arabic	...	...	...	...	...	May 12, „
Arabic	...	...	...	...	...	June 9, „
Republic	...	...	...	...	...	„ 23, „
Arabic	...	...	...	...	...	July 7, „
Republic	...	...	...	...	...	„ 28, „

Further sailings will be announced later. We urge all our passengers to be in Liverpool the day before sailing, so as to avoid delays in going aboard the boat on time. On arriving at the railway station in Liverpool, all should see that their luggage is transferred to the boat by the White Star agents, being sure to properly label each package with their name, and the name and date of sailing of the boat. Any of the porters in the station will direct our people to headquarters at 10 Holly Road, Fairfield. If these little items are kept in mind, no trouble will be experienced by anyone.

THE MANCHESTER CONFERENCE.

The semi-annual Manchester conference was held in the Secular Hall, Rusholme Road, Manchester, March 12th, 1905. There were present, President Heber J. Grant of the European mission, President John W. Gibson and seventeen Elders of the conference.

President Gibson expressed his pleasure in meeting with the Saints and friends in conference capacity, and presented the general and local authorities who were unanimously sustained. He also read the statistical report of the conference for the six months ending February 28th, 1905, showing that there are nine branches in the Manchester conference, and eighteen traveling Elders. The total number of souls in the conference is 381. Average number of Gospel conversations per Elder, 215; average number of tracts distributed per Elder, 5,685; average number of books distributed per Elder, 128; meetings held, indoor, 434, outdoor, 84; baptisms 10.

Elder Lewis Hughes spoke upon the organization of the Church. Elder Ephraim Bosworth spoke upon the first principles of the Gospel.

President Grant expressed his pleasure in meeting with the Saints and friends of the Manchester conference, and exhorted the Saints to live their religion, so that their light may shine for good in the world. During the meeting Miss Lillie Manders very sweetly sang, "Beautiful Zion."

In the afternoon session Elders Luke H. Crawshaw, James J. Squires, Isaac A. Smoot, and Benjamin R. Birchall each bore testimony to the truth of the Gospel and the divinity of the mission of the Prophet Joseph Smith.

President Grant urged the people to sincerely investigate the Gospel, showing what sacrifices the Latter-day Saints are making to spread truth in the earth; that although the "Mormons," so-called, are an unpopular people, a mere "handful" in the earth, it does not necessarily make the Gospel false. "By their fruits ye shall know them:" what the Latter-day Saints have accomplished by the aid of the Lord, is a monument to their faith and industry.

In the evening session Elder Orson P. Matthews spoke upon the necessity of complying with the ordinances of the Gospel, showing that no plan, other than that laid down by Christ and His Apostles, will save man. Elder Lester H. Bramwell spoke briefly upon the apostacy, also showing from the Scriptures that just such a restoration of the Gospel in these last times should take place, as that proclaimed to the world by the Latter-day Saints.

President Grant related marvelous instances of healing in these latter days, showing that the gifts and blessings of the Spirit of God are with the true Church of Christ to-day the same as they were anciently; also showed that religion must be progressive just as much as science, or art, and the only means of it being so is to receive additional revelations from God. He showed what relentless persecution the Latter-day Saints have been subject to, notwithstanding which they have continued to grow, and have become a factor for good in the earth.

Sisters Arvilla Clark and Mattie Read were in attendance at the afternoon and evening meetings, and graciously favored us with several selections which materially added to the interest and pleasure of the services. The sisters very artistically rendered a pianoforte duet, and Sister Clark sang "Calvary."

Elder Benjamin R. Birchall led the congregational singing.

A Priesthood meeting was held Saturday afternoon, March 11, 1905, at which the Elders reported their labors for the last six months, and received instructions from President Grant.

JAMES W. R. HURST, Clerk of Conference.

TO THE LAND OF MY BIRTH.

Dear land of my fathers, O hear it, O hear it!
'Tis mercy's sweet call to our time honored race,
The bright badge of honor, O, take it and wear it,
'Tis held out to thee, as the gift of God's grace;
O, why should you languish in error's enslavement?
O, why should you rest in the bondage of care;
God offers thee now in this hour of bereavement,
Deliverance, salvation from sin and despair.

O, land of my fathers, the dark clouds are breaking,
And the bright beams of truth are beginning to shine;
The scattered of Israel are joyously seeking,
The garlands of truth 'round their shoulders to twine,
On thy green plains to-day earth-sorrows bewailing,
There are thousands of Israel, honest and true,
Who should come to the truth, sin's fortress assailing,
And obtain the bright crown of salvation for you.

O, land of my fathers, Jehovah has spoken,
And His angels have come down from glory to tell,
How shackles of error and sin should be broken,
And nations in peace, love and liberty dwell.
Wrong doing should cease, and Emanuel's glory
Should illumine a happy and sanctified earth.
Believe and repent, hear the Gospel's glad story;
'Tis the plan of salvation, dear land of my birth.

RICHARD SMYTH, in *Juvenile Instructor*.

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